1: Leitner 1-3 (1866-93) 1893? AV3 Dard AV3

and reached next day *Ganagar Sirkol Jatkol*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Burhanuddin, having recovered there, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shálkhan*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companion, too impatient to wait, went down to Rampur, and I stayed at Lahore." He then gave an account of—

THE KOHISTÁN (OR MOUNTAINOUS COUNTRY).

(A DIFFERENT COUNTRY FROM ONE OF THE SAME NAME NEAR KABUL.)

Boundaries.—It is bounded on the north by *Chitrál*, *Yasin*, and *Hunza*, on the east by *Chilas*, *Kashmir*, and a part of *Hazara*; on the south by *Yaghistán* (or wild country); on the west by *Swat* and *Yaghistán*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabriál*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

The northern part, which is called Gabriál, has only two remarkable villages—*Kandyá*, on the western side of the river, and *Siwa* on the eastern; and the southern part contains many towns and villages :—

On the eastern side of the river,—		On the western side of the river,—	
Town.	Name of influential Malak (Landowner).	Town.	Name of influential Malak.
(1) Ladai ...	... Machú.	(5) Batera	
(2) Kolai ...	Shah Said.	(6) Patan (8,000 pop.)	Qudrat Ali.
(3) Palas (9,000 pop.)	... Lachur.	(7) Chakarga	
(4) Marín ...	Karm Khán.	(8) Ranotia	

That part of *Yaghistán* which bounds Kohistan on the west is divided into (1) *Thakot*, which is governed by Shalkhán, and (2) *Dishán*, which is under Ram Khan; and that part of Yaghistán which bounds it on the south is divided into three valleys,—

(1) Alahi, governed by Arsalan Khan.
(2) Nandiyar, „ Zafar Khan.
(3) Tikrál, „ Ghaffar Khan (has also two cannons).

Between the southern part of Kohistan and Alahi, in the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is debatable ground between the Kohistanis of Ladai, Kolai, and Palas, and the Afghans of Alahi.

People.—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features

Language.—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison :—

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Kandia

000 When Najmuddin left his country, it was governed by a servant of the court of Bukhárá.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *guch*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "damish" (reeds), which grow abundantly on the banks of the Amoo.

The *dress* consists of long, flowing choghás (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of full boot which they call *chamush*, but lately a kind of shoe is introduced from Russia, and is called *nughai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiá in 1866–72 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIÁL.

101 Position.—A town in *Kandiá*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Hawā-sinn), which 131 separates it from *Childs*. The country of *Kandiá* extends along both sides of the *Kheri Ghá*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

361 The town of *Gabriál* is situated three days' march from *Jalkót*, in a north-west direction, and is one day's march from *Patan*, in a northerly direction. *Patan* is the chief city of Southern Kandiá.

161 Inhabitants.—The whole tract of Kandiá can send out 20,000 fighting men. They are divided into the following castes:—

564 (1) Shín, the highest, who now pretend to be Quraishes, the Arabs of the tribe to which the Prophet Muhammad belonged. (Harif Ullá, the Gabriáli, and Ghulam Mohammad, of Gilgit, *call themselves Quraishes.*)

(2) Yashkun, who now call themselves Mughals, are inferior to the Shín. A Yashkun man cannot marry a *Shín* woman. Ahmad Shah, the Jalkoti belonged to this caste.

3 (3) Doeúzgar, carpenters. (4) Jolá, weavers. (5) Akhár, blacksmiths. (6) Dôm, musicians. (7) Kámin, lowest class. } In reality these people constitute no distinct castes, but all belong to a third, the Kamin, caste.

101 The people of *Northern Kandiá* (Gabriál) are called *Bunzárí*, and of the southern part (*i.e.*, Patan) *Mani*, as the Chilasis are called *Botí*. A foreigner is called *Raráwi*, and fellow-countryman, *Muqámi*.

798 Religion.—The Gabriális, as well as all the people of *Childs*, *Patan*, and *Palas*, are Sunnis, and are very intolerant to the *Shias*, who are kidnapped and kept in slavery (Ghulam Mohammad, the Gilgiti, has been for many years a slave in Chilas, as Ahmad Shah reports).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

Dardistan are of the meanest description—the mosque of Gilgit, in which I slept one night whilst the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, material, etc., used in building, etc. Water-mills and windmills are to be found.

Cradles were an unknown commodity till lately. I have already referred to the wine and treasury cellars excavated in the mountains, and which provided the Dards with food during the war in 1866, whilst the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no pavement except so far as stones are placed in order to show where there are *no* roads. The rooms have a fire-place, which at Astor (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

J. DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 37° N. and long. 73° E. to lat. 35° N., long. 74° 30′ E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shináki, detailed further on, but I include under that designation not only the Chilásis, Astóris, Gilgitis, Dareylis, etc., but also the people of Hunza, Nagyr, Yasín, Chitrál and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above, I have discovered that the people of Kandiá—an unsuspected race and country lying between Swat and the Indus—are Dards and speak a Dialect of Shiná, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandiá river is called by its neighbours "Dard."

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

The matter I have to present came to me largely fortuitously. My own interests lay in matters linguistic, and my immediate object was to obtain knowledge and specimens of the local languages. These languages are, of course, unwritten.

My principal method in such cases has been to get the people to tell me current popular tales and legends, and to give me accounts of local customs and beliefs, and to write them down to their dictation.

The content of my language material may therefore present subject of interest to folklorists, but it has not been collected with the critical knowledge or care of an expert folklorist.

Material thus casually collected is bound to present contradictions, ambiguities, and possibly misunderstandings, when it is not set in the firm frame of a story.

In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

Even in recent times with the advent of the Pax Britannica, the partial establishment of foreign administration, and the construction of traversable roads, there has been no overwhelming inflow of exogenous influences, only a gradual infiltration. Thus old-standing beliefs and customs have not been subjected to any violent assault by modern disintegrating forces.

Isolation, however, is never more than relative.

In the case of Gilgit, at some unknown time, probably not more than 500 or 600 years ago, Islam gained admittance and sooner or later became the sole recognized religion in the region. Islam is a whole cultural system in itself,

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

Festivals and Folklore of Gilgit.

By GHULAM MUHAMMAD, *Chief Clerk in the Political Office, Gilgit.*

[Read July 5th, 1909.]

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INTRODUCTION.

121 114 In introducing the folklore and old customs of Gilgit, I may mention that great difficulty was experienced in collecting the material in a country which possesses no written record of any sort. I had to go from village to village and from house to house to gain information from anybody. After four years of incessant labour I collected some notes about the folklore, old customs, administration, tribes, games and past history of the country. The former two subjects, being of special interest, are now dealt with through the medium of this Society; the others will be published later in book form.

101 131 The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 228 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small States of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and on the east by Skardu. The district extends along the Astor, Indus and Gilgit rivers

101 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east to-
131 wards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Gonch, with its adjacent valley of Naltar, a distance of 24 miles.

175 The country was first conquered in 1846 by the troops of His Highness the Mahar-
631 aja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar-Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later
[648] events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining
205 open for traffic from June to October. It is closed from November to May, owing to the
206 heavy fall of snow on the Traghal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 The present inhabitants of the country are all Muhammadans, chiefly of the Shia
795 sect, with a few Sunnis and Maulais. The principal tribes are Roons, Shins, Yeshkuns
619 Kashmiris, Kramins, Doms and Gujars. They are again divided into several families
101 called after the names of distinguished ancestors. I am of the opinion that the
[174] Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Roons came afterwards in the above order and conquered the former inhabitants.

101 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ*
619 the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering
563 these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and
101 have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-
[795] government, and endeavour wherever they settle to continue this form of their original
619 government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

~~Middlph G-3 (1873-1878) 1880 AVB-Afghanistan AVB~~
4 AV3 Dard AV3
Pakistan

101 Above the junction of the Kanra-Ghorbund Valley with the Indus, the traveller enters the Kohistan, a name also used
● 131 by the Afghans in the valleys to the westward as far as Cabul, to denote the districts inhabited by an older race whom they have displaced.

The Kohistan of the Indus Valley, which is also called Shinkari, "the country of the Shins," by the people themselves, is inhabited by what are apparently the remains of a number of tribes of cognate race, whose progenitors once inhabited the valleys skirting the Punjab, and possibly extended into the plain country below. They and the tribes to the north and north-west have been hitherto confounded under the name of Dards—a name which, practically, has no real signification.

101 Notice was first drawn to the Dards in modern times by Moorcroft. Later, Vigne, who travelled through Cashmere and Baltistan in 1835, made an attempt to reach Gilgit, which unfortunately was unsuccessful. It is much to be regretted that so observant a traveller did not succeed in entering this country while a phase of native rule was existing which has since passed away. Following in his footsteps, Cunningham contributed further to our knowledge of these races from information gathered in Baltistan in 1846. The part of the Indus Valley between Torbela and Boonji still remains a sealed book to European travellers. The first to cross the Indus at Boonji and penetrate to beyond Gilgit were Young and Vans Agnew, two officers of the Bengal Army who were employed by Government in 1847 to report on the north-western frontier of Cashmere territory. Their report, unfortunately, was never made public.[1] Nearly twenty years later Dr. Leitner reached Gilgit under circumstances of considerable difficulty, and, after a brief stay of a few days only, brought back a mass of interesting information, which has been supplemented by Mr. Drew in his valuable work on Cashmere. Dr. Leitner was the first to bring into prominent notice the existence of an Aryan race of great ethnological interest in these remote valleys. His scanty opportunities, however, have caused him to fall into the error of believing that the tribes which he has classed under the name of Dard are all of the same race, and he has applied the term of Dardistan, a name founded on a misconception, to a tract of country inhabited by several races, speaking distinct

[1] It is doubtful whether this report was ever presented to Government, and it is believed to have been lost at Moultan when Vans Agnew was murdered directly after his return.

[illegible] G-8 (1873-1879) 1880 [illegible]
4 Avi Da.-1 Av3

19

CHAPTER II.

GILGIT—SUNJA—NAGER—PUNIAL.

CLOSE above Gor the traveller leaves Yaghestan and reaches Cashmere territory. On the left bank is the extensive Astor Valley, of which so good a description has already been given by Mr. Drew. Twelve miles below the point at which the Indus, after a north-westerly course of nearly 500 miles, turns between precipitous rocks abruptly to the south, is Boonji, the name of which has been converted by the Sikhs and Dogras into Bawanji. This was at one time a flourishing settlement, and is said to have contained eight forts, which would represent a population of between 2,000 and 3,000 souls. Its prosperity began to decline under the influence of the wars undertaken at the beginning of the present century by the rulers of Yassin and Chitral, which finally led to the Sikh occupation of Gilgit. In 1841 Boonji only contained 200 houses, and it was then finally ruined by the disastrous flood, of which Mr. Drew gives so interesting and able an explanation. The water-courses, on which the prosperity of such alluvial spots entirely depends, were swept away, and the amount of labour and expense necessary for their repair are beyond the power of a small village community. The Cashmere Government has lately taken them in hand, with a view to encouraging the resettling of the place, which at present only contains a colony of convict horse-stealers and a small garrison.

Immediately opposite Boonji is the narrow but fertile Sai Valley. Six miles further up, the Gilgit river falls into the Indus. The lower part of the valley of this river, nearly 40 miles in length, forms the Gilgit district. Gilgit itself, situated 24 miles from the Indus, at an elevation of 4,890 feet, combines the advantages of a good climate, a considerable extent of fertile land, and a central position, and appears from ancient times to have been the seat of a succession of rulers who, to a greater or less degree, exercised authority over the surrounding valleys and states.

Avs Dard Avs
Burusho Av7

of some remote period of a Mongol invasion, but no clue exists to the approximate date. It is said to have taken place at a period before the separation of Hunza from Nagar. In more recent times a prince of Nagar is related to have visited Cashmere to seek assistance from Shah Jehan, which was granted, and the prince thereby enabled to expel his brother and make himself master of the country. Bernier mentions another prince from this neighbourhood, by name Bowali Khan, applying in a similar manner for assistance to Shah Jehan. This prince appears to have belonged to the family of the rulers of Iskardo or Shigar.

During the rule of Ghazanfar Khan, the father of the present Thum of Hunza, Nagar was temporarily forced to give allegiance to the Hunza ruler, who had secured the active alliance of Suleiman Shah, of the Khushwakht family.

Returning into the Gilgit Valley, 19 miles above Gilgit, the Punyal District is reached. This stretches for some 20 miles up to the Yasin frontier. Of old an appanage of Gilgit, Punyal became in later times a bone of contention between the rulers of Yasin and Gilgit, who each possessed it in turn for a time, till it finally came into the possession of Cashmere in 1860. Soomaila, whose name will be found in the genealogy of the Gilgit Rao, is said to have given Punyal as a dowry with his daughter to a prince of Chitral. At a later date it became an independent republic for a time, till a certain Shah, a native of Darel, made himself Thum of Punyal, but was shortly afterwards slain by Shah Feroluh, of the Khushwakht family of Yasin, who established his son Boorooosh as ruler. The present Rao of Punyal, Akbar Khan, is a descendant of Boorooosh, his father having been re-established and confirmed in his possession by the Cashmere Government in return for services rendered in the wars which finally established the Dogra rule on the right bank of the Indus. Cashmere troops garrison Punyal, and grave cases are under the jurisdiction of the Gilgit officials, but no revenue is paid either to Cashmere or to Akbar Khan, who receives in lieu a fixed subsidy from the Maharajah, in consideration of which he is bound to maintain a certain number of men to guard the frontier posts in time of peace, and to render military service in war. But for this arrangement, Cashmere would hardly have been able to make good its footing west of the Indus, and its success in this matter may be said to be entirely owing to the father of Akbar Khan.

4 AVJ Dard AVJ

CHAPTER V.

YASSIN—CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debatable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular scarps. Sixteen miles from the Ponyal frontier the mouth of the Wooshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yessen, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Durkot Pass is reached, whence Sarhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,000 feet. The village of Durkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Wooshigoom, as already mentioned, belong to the Biourish stock, and speak the same language as that spoken in Hunza and Nagar, with only slight variations of dialect. This applies only to the main body of the tillers of

Mr Rudolph G-3 (1873-1878) 1880 AVJ-Afghanistan-AVJ
4 AVJ Dard AVJ

133 with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich
361 Valley. All the three valleys, Moolkho, Toorikho, and Tirich,
241 are extremely fertile and populous; the cultivation is continu-
312 ous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence
487 of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yark-
491 hoon Valley. In Kashkar Bala ingenious wicker-work foot-bridges are made of plaited osiers. They are called "*chipul.*" Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

133 Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies
[241] in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a
• [131] considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower
132 intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy
161 and frequent rainfalls. Further to the south the population increases in density.

Biddulph G-3 (1873-1878) 1880 AUL Afghanistan AUL
4 AV3 Dard AV3
Chitral

increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

Biddulph G-3 (1873-1878) 1880 ~~AD1 Afghanistan AD1~~
4 AV3 Dard AV3
Burusho AV7

The grammar of the Shina[1] language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik[2] the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss[3] differ in having the same form both in the singular and plural.

The most singular and interesting language of all is the Boorishki,[4] spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

[1] Appendix B. [2] Appendices D & E. [3] Appendices F and C. [4] Appendix A.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

137 and the pine-forest is less extensive, while spruce-fir has become
133 rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

[36] Coming down the valley[1] we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattū, are some apricot trees; at the next place are some small walnuts; while at Chagām, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

175 But in that upper part it is chiefly traces of former cultiva-
721 tion that one sees; they are enough to show that crops will grow
[31] and ripen; but the fields are waste, the hamlets deserted. In
[61] most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilās. The

[101] Chilāsīs are a Dārd race inhabiting a long valley on the west of
[131] Diyāmir or Nangā Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenū Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round

[567] by the Hatū Pass and Dūiyān. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be al. ost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulāb Singh to send a punitive expedition against Chilās; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenū Pass. The Dogrās were in great straits for provisions, as the communications were

[1] [i.e. Astor Valley -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

132 raised. In winter snow seldom falls, but on occasional years it may do so to the depth of an inch, melting away with the first
133 sun. The mountains round are lofty, rocky, and bare; these increase the summer's heat. There is a fall of about 250 feet to the river Indus, which has here a width of 160 yards; the water flows smoothly, and has, I think, a considerable depth; the ferry is a mile or so above the fort. Immediately opposite comes in the Se stream, while the Gilgit River falls in a few miles above.

GILGIT.

103 From the mouths of the Dārd people, when talking among themselves, in their own language, the sound of this name seemed to my ear such as would properly be represented by the spelling *Gilyit*.* But all people of other races who have had occasion to use the name—Kashmīrīs, Sikhs, Dogrās, and Europeans—have caught the sound as *Gilgit*, and used this form until it has become so much known that it would be inconvenient, not to say useless, for me to attempt to change the name.

131 The district of Gilgit consists of the lower part of the valley
148 of a river tributary to the Indus, which, rising in the mountains that bound Badakhshān and Chitrāl, flows south-eastward until it falls into the great river, a little above Bawanjī. The length of the course of this Gilgit River, speaking roughly and only following the greater changes of direction, is 120 miles, which are thus divided,—Yāsīn includes a length of 60 miles, Puniāl of 25 miles, and Gilgit of 35 miles. Yāsīn is beyond the Maharaja of Kashmir's boundary; Puniāl is within it, being governed by a Raja dependent on and aided by the Maharaja's power; Gilgit is administered directly by the Maharaja's officers. This refers only to one line of valley—the main one; besides this there are important branch valleys belonging to Yāsīn, and there is a long tributary valley on the north-east, which is occupied by two other small states—Hunza and Nagar.

* Vigne says that the real name of Gilgit is said to be "Gilid." Dr. Leitner speaks of "Ghilghit or Gilit."

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaus of various form, and various level above the river, which flows in cliffs worn in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of them the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Se and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood. 133

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dārdistān. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gaur Rahmān during his second reign in Gilgit when the Maharaja Gulāb Singh's troops had been for a 361 131 241 342 127 712 [648]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

PUNIAL.

131 Four miles above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and sites of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpūr this district ends and Puniāl begins.*

41 42 Puniāl is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yāsīn and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Puniāl to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main valley, all along narrow, from Gulpūr up to the village and fort of Gākūj. This is a length of some 25 miles; within it there are nine villages and two or three outlying patches of ground cultivated from the nearest; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is *darband*, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

361 123 125

* I believe that originally Gulpūr itself was under the Gilgit Rajas, and that it was granted to Puniāl in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Puniāl is the stony and sandy plain between Sharot and Gulpūr.

1: Drew G-S (1862-1872) 1875 AV1 Kashmir
Dard AV3

At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yāsīn chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

The highest point in the valley that I went to was Gākūj. This is the last village in Puniāl; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gākūj is, by my observations, 6940 feet above the sea; it is on a knob of rock behind which is a sloping plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

There is a strong fort at Gākūj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that part stretches a narrow stony plain backed by mountains 3000 feet or so high, their sides dotted with pencil-cedar bushes with pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot, called Hūpar, is the extreme point of the Maharaja's territory;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

131 A few miles below Koli is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Koli people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dahi AV2
Dard AV3

from each wife, when as though reading my thoughts he said "and all from two wives who still remain active healthy women."

From this it can be seen that unless the country can be made to grow more food, with these strong men and fruitful women populating it, assisted by the practice of polygamy, those who are born there must go elsewhere to survive. It is estimated that about a thousand men go "abroad" each year to work, but this is not enough, and the result is that whereas the coolies of Ladakh have clothes to wear and flesh covering their bodies, the peasants of Baltistan who do not dwell in those parts which produce food, are poor, thin and ill-clad, their rags of clothes hardly covering their shivering bodies in the cold winds. A coolie's most precious possession, one for which he will almost die, is his coarse piece of blanket, which is much like sacking. And it seems that the wives of these men have never learned how to sew, for the stitches used to mend a tear are as large as the average child of five would make.

Not many miles below Skardu the Indus again bursts through great mountain gorges, and if one were to follow it, eventually one would come to Gilgit which lies to the west of Baltistan and has the North-West Frontier of Pakistan on its western border. The road is rough and bad, it is only suitable for coolies; in summer the heat is intense over this bare almost treeless track. At times the river has to be crossed, but it is too swift for a raft, being compressed between great cliffs of rock. Here one comes across the now only occasionally seen rope bridge; these are peculiar to this part of Kashmir, they consist of three thick ropes, each made up of twisted birch or willow twigs, which have been cast across the water from one precipice to the other. Two of these are used as handrails and below them is one for the feet, viewed from the end they form a V shape. Each of the hand rails is separately joined to the thick foot rope by cross pieces, forming a kind of "cat's cradle". The ends are secured to trees or failing that to great rocks. The rope bridge is made to hang in a graceful loop which allows it to swing in the wind; it is safer that way. Some of these bridges which are considered to be more permanent, have the lower rope doubled and tied

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3

making of a road; but despite all the difficulties it was completed. Much of the work and fighting undertaken in its making was described by Knight in his *Where Three Empires Meet*, a book which became a favourite prize for schoolboys in the Victorian age for no less than three Victoria Crosses were won in the expedition which he describes so vividly.

"On the completion of the road the large, ill-disciplined, ill-equipped garrison that was maintained at enormous expense by the Kashmir State, was supplanted by a small but extremely efficient force under British officers," he says and goes on, "Since then the tribesmen have been reduced to subjection, the Pax Britannica has been extended to the furtherest corners of the Gilgit Agency, and the influence of Britain far beyond."

It had culminated with the subjection of the Hunza-Nagars, tribes of raiders who had lived by pouncing on the caravans which passed from Kashgar and Yarkand, to be followed by a small expedition subduing the Chilas.

The country, like Ladakh and Baltistan, again covers about one hundred and fifty miles on each side of the great River Indus.

Even to this day, because of the heavy snowfalls and danger of avalanches, the road is closed to pack animals during the winter and spring months. Up to the Burzil or Kamri passes the country is well wooded and reasonably fertile with some glorious views from the tops of the passes, and on the way, especially at Gurais, some delightful camping grounds are to be found, among flowering meadows near firs and pines, with fishing and a fair chance of bagging a red bear. Until long after the British garrison was established there no European ladies were permitted to go beyond these two passes, not even when accompanied by their husbands. Over the 13,500 feet high Burzil pass and the road to Astor, the country is immediately arid and bare, with high, precipitous mountains, again a sportman's country with magnificent markhor and fine ibex. Most of the marches are now over rough rock wastes which, during the summer months, radiate the terrible heat of the sun; there is no wonderful scenery to relieve the landscape; you find yourself thinking back to stories of the "beggar" coolies who would have trodden this road with heads down,

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Balti AV2
Dard AV3

B 135

washing are wasteful, and with better appliances the industry might give a large return. Arsenic is met with, and sulphur abounds. Copper is found in Rondu, and white nitre exists in several places, but is not collected.

B 439

There is very little trade. Tea, cloth, sugar, and rice are imported, and there is a small business in salt from Ladākh. The most considerable export is that of apricots and apricot kernels, but raisins are also exported to Kashmīr. A special manufacture is a very close thick black *pattū* (*frekhan*), resembling the cloth of which pilot-jackets are made. A curiosity is the *zahri-mora*, a green soft stone like an inferior jade found in the Shigar valley. Cups and plates are made of it, and in Kashmīr and the Punjab it is used as an antidote to poison and as a cooling lotion in eye diseases. Commerce and trade.

B 286 135 415

Communications are of the worst description, and money judiciously spent in road-making would add greatly to the comfort and prosperity of the Baltis. Several routes connect Baltistān with Kashmīr, Ladākh, and Astor, and one dangerous track leads to Gilgit. Of the Kashmīr routes, one passes over the Deosai plains. These lie at an elevation of 13,000 feet, and are surrounded by a ring of lofty mountains. For most of the year they are under snow, and even in the summer the cold at nights is intense. The so-called plains are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures of Deosai. Roads.

B 487 133

B 631 642 651

Baltistān has recently been placed under the charge of the Wazīr Wazārat of Ladākh. His local deputies are the *tahsīldārs* of Skārdu and Kargil. Both *tahsīls* have recently been settled by a British officer, and it is probable that the long-suffering and patient Balti may look for better days. The ex-Rājās, or Gialpos, still exercise some authority over the people, and a definite sum out of the several collections has now been alienated in favour of each family. The total land revenue assessed at the recent settlement of the *tahsīls* of Skārdu and Kargil was 1·4 lakhs. Of this about a fourth is taken in kind. Administration, &c.

D [142] [31] 133 631

Gilgit.—Head-quarters of a scattered district or Wazārat of the Kashmīr State, situated in 35° 55′ N. and 74° 23′ E., at an elevation of 4,890 feet above sea-level. The Wazārat stretches south to Astor and the northern slopes of the Burzil, follows Description.